

THE NEW NEGRO

A Monthly Magazine of a Different Sort

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THE NEED FOR IT.

THE meeting and mingling of the darker peoples on the plains of France under stress of war has served to bring more clearly before the minds of Negro-Americans these three things:

(1) The need and value of extending racial consciousness beyond the bounds of the white countries in which we find ourselves.

(2) That the basis of such extension must

be found in a common current knowledge of the facts and happenings of the international world, especially in so far as they affect the status and welfare of the darker races and of subject peoples everywhere.

(3) That, as a people, we Negro-Americans need to know and understand events and their trend; we need a publication which will not only chronicle events of world-importance, but will also interpret them for us in the light of our own race's intents and aims, and keeps us at the same time in touch with the interpretations put on these world events by the controlling culture of the white world.

THE NATURE OF IT.

As things stand now, such a service can not be rendered by a weekly newspaper. What we need is a monthly which will be in touch with colored writers in Asia, South Africa, West Africa, Egypt, Europe, America and the West Indies. Only so can it render effective aid in moulding the international consciousness of the darker races.

Such a journal will contain, first and foremost, N E W S—not a mere reprint of newspaper articles and items, but well-digested summaries of the world's news of the month in so far as it has special significance for the darker races. These summaries will be at the same time presentation and interpretation—after the manner of "The Nation." In short, The New Negro must be for Negro-America what "The Nation" is for white America.

It will carry every month special articles written mainly by colored men—articles giving information, and articles furnishing interpretation, simple, clear and enlightening. By this means its readers will receive all the different currents of ideas that flow into the sea of racial consciousness.

The World This Month

THE Foreign Relations Committee of the Senate has agreed to give a hearing to the various Negro organizations on the question of the final disposal of the African colonies of Germany. This offers a splendid opportunity to the great Negro organizations to put themselves on record. It should seem that the eminent "delegates" who were chosen to go to the Peace Congress in France would now go to Washington and present their arguments to the Foreign Relations Committee. The Senate is bound to amend the Wilson Peace Treaty; perhaps they will take Polonius' advice and "amend it altogether". But in any case, while the Senate insists on its rights, the Peace Congress, for all practical purposes, has been brought to Washington. No one now needs to wait until the State Department grants him a passport. We venture to express the hope that, since Africa will not be given over to the Africans this trip, the committee of Negroes will offer such practical suggestions to the Senate's committee as will result in an amendment to the League covenant which should give to the natives of former German territory a qualified vote at the start, to be later expanded into full and equal suffrage. Such an amendment would, at least, begin a promise with a performance; and in the face of British rulership in Africa, performances, not professions, are what the African natives need. True, Britain rules them (and the "League" would rule) purely from high altruistic motives. Just the same, Britain does not admit them, even locally, to a share in the government which their taxes support. Here is a handle for the Negroes of America to grasp.

DURING the first week in October there will assemble in Washington a significant gathering of Negroes, the National Negro Race Congress. They will gather to take counsel together and map out the political and industrial policy of the New Negro on a comprehensive scale. Bankers, lawyers, doctors, teachers, business and working people will be represented, and all the different points of view, radical, liberal, conservative will be aired and assessed. Delegates will be present from every state in the Union and the session are expected to extend over six days.

THAT there is more to war than the glory is proved by the August number of "Current Opinion" which asserts that "in twelve months the American Army lost 2,500,000 through incapacitation (sic!) of soldiers by venereal disease." From September 1917 to 1918 there were 190,000 cases of venereal disease in the American army. Last year, Congress voted \$4,100,000 to fight this characteristic curse of Christian civilization. The facts set forth by Current Opinion are furnished by Surgeon-General Rupert Blue.

A tardy recognition of the American Indian's "natural right" to be a citizen and voter in the land of his ancestors is about to be made by the government of the United States. Congressman Carter of Oklahoma, recently drafted and introduced a bill to give full citizenship rights to all the Indians of the United States. That the sentiment in Congress is friendly to the bill may be inferred from the promptitude of the Committee on Indian Affairs in favorably reporting it. The Democrats, at least, ought to find it easy to vote for such a bill, inasmuch as they have already shown their friendship for the Indian by taking from the Negro race the office of Registrar of the Treasury and giving it to Houston B. Teehee, a full-blooded Cherokee Indian. Congressman Carter, who drafted the bill, is himself a Choctaw Indian from Oklahoma and was born in Indian Territory. So was Congressman Hastings, a Cherokee Indian who also represents Oklahoma. Some time ago the southern papers proudly blazoned the story of Mrs. Woodrow Wilson's reputed descent from Pocahontas, an Indian girl.

Anthropology which ranks the races of mankind according to their utensils, weapons, arts and inventions, tells us that the Negro races of West Africa, from whom we are descended, are superior to the American Indians. Ratzel, in his History of Mankind, praises them as "the best and keenest tillers of the soil." Hecquard, Baker, Schweinfurth, Livingstone and others praise their system of agriculture and cattle-raising. According to Barth, the weaving of cotton was known in the Sudan in the 11th century. The Monbutto smiths made steel chains of higher craftsmanship than those of Europeans, and the spear-heads and knives of the Fanti people are still the wonder of European travellers. According to Boas, the Negroes invented the smelting of iron; and they have had wheeled

vehicles from time immemorial. The Indians of America, previous to the coming of the whites, had never reached these heights of achievement. Yet the Indian sits in the Congress of the United States from which the Negro is debarred because he is an "inferior" race! Truly, the white "Anglo-Saxon" lacks both logic and humor.

THE VIRGIN ISLANDS of the United States occupy a unique position in our scheme of government. Contrary to both commonsense and precedent, the government of a tropical dependency is put in the hands of—the Navy Department! Both the head of the department and Rear Admiral Oliver, the first governor of the islands, are southerners; and past experience has proved that southerners can not be trusted to give good government to Negroes. Governor Oliver permitted his marines to commit all kinds of outrages, physical and sexual, on the inoffensive people of the islands. The Negroes there organized such effective protest that Oliver was relieved of his office, sent home in disgrace, and the marines have been replaced—largely by Negro policemen. The present Governor, Rear Admiral Oman, hails from the Boston Navy Yard and has begun by correcting the more flagrant abuses of his predecessor's regime. But the government of an American colony under Danish laws—as the illegal Organic Act still provides—is shameful and stupid, and the condition of the people in regards to legal process, work and wages, suffrage, land-holding and education is a standing disgrace to the government of an enlightened country.

IN ST. THOMAS, the second largest in size of the Virgin Islands group, the black working people combined effectively and elected Mr. Rothschild Francis, one of their own class to the legislature of the island. Instead of stopping there, they contributed money to send him to Washington as their spokesman to press their grievances and present a bill of reforms. Mr. Francis appeared before a committee of the Senate and succeeded in getting a joint commission of three senators and three representatives appointed, who will visit the islands in November, take testimony on the general situation, and present their finding and recommendation to Congress before the first of next January. Mr. Francis' efforts were splendidly supported by the Virgin Islands' Protective League, the central or-

ganization of Virgin Islanders in New York, which raised money and conducted mass-meetings on his behalf. The League proposes to send representatives to the islands to gather evidence on its own account, and weld both groups of their natives together for purposes of reform and self-help.

THERE is one out-and-out southern paper in New York which deserves the prize "for ways that are dark and for tricks that are vain." The New York Times, in a manner quite "childlike and bland", buys copies of Negro newspapers and magazines of a radical turn of mind, reprints portions of their contents under Washington date-lines, pretends to forget their names, and constructs a Bolshevik bogey to account for the new spirit of the New Negro. If the times would pull its head out of the sand long enough to take a look around it could find a sufficient explanation in the continuance of lynching, disfranchisement and peonage side by side with our war-time assertions of democracy and the Negro's experiences in France of both "crackers" and "Huns". The Times tells us that: "The Government is in possession of a mass of evidence showing activities of agitators among the Negro population. It is said by responsible officials that most of the unrest among the Negro population is due to the incendiary writings and speeches of the agitators." The last sentence could be correctly described by one word—but it wouldn't look well in print. If a Negro writer had furnished such a brainless explanation of current events, the Times would take it as conclusive proof of the Negro's unfitness for American democracy. What it proves in the case of the Times we will leave to the Times to discover.

THE cause of "most of the unrest among the Negro population" has already been officially determined by the United States government; and we will not let either the government or the Times forget it. Here are the words: "We believe to-day that justifiable grievances of the colored people are producing, not disloyalty, but an amount of unrest and bitterness which even the best efforts of their leaders may not be able always to guide.... Bolshevik propaganda among us is powerless, but the apparent indifference of our own government may be dangerous" The words are taken from the government's own news-
(Continued on Page 11.)

Negro Culture and the Negro College

THE modern line of discussion in education runs more to aim, intent and object than to forms and frills. Education is the name which we give to that process by which the ripened generation brings to bear upon the rising generation the stored-up knowledge and experience of the past and present generations to fit it for the business of life. If we are not to waste money and energy, our educational systems should shape our youth for what we intend them to become. Where (as in the case of white America) we are muddled as to what the young are to be made into, there also are we muddled in our methods, since it is the character of the aim that finally fixes the character of the methods.

We Negroes, in a world in which we are the under dog, must shape our youth for living in such a world. Shall we shape them mentally to accept the status of the under-dog as their predestined lot? Or shall we shape them into men and women fit for a free world? To do the former needs nothing more than continuing as we are. To do the latter is to shape their souls for continued conflict with a theory and practice in which most of the white world that surrounds them are at one. This is the pivotal fact which we can not safely ignore.

The educational system in the United States and the West Indies was shaped by white people for white youth, and from their point of view, it fits their purpose well. Into this system came the children of Negro parents when chattel slavery was ended—and their relation to the problems of life was obviously different. The white boy and girl draw exclusively from the stored-up knowledge and experience of the past and present generations of white people to fit them for the business of being dominant whites in a world full of colored folk. The examples of valor and virtue on which their minds are fed are exclusively white examples. What wonder, then, that each generation comes to maturity with the idea imbedded in their minds that only white men are valorous and fit to rule, and only white women are virtuous and entitled to chivalry, respect and protection? What wonder that they think, almost instinctively, that the Negro's proper place, nationally and interna-

tionally is that of an inferior? It is only what we should naturally expect.

But what seems to escape attention is the fact that the Negro boy and girl, imbibing the same (tho worse) instruction, also imbibe from it the same notion of the Negro's place and part in life which the white children imbibe. Is it any wonder, then, that they so readily accept the status of predestined inferiors; that they tend to disparage themselves, and think themselves worth while only to the extent to which they look and act and think like the whites? They know nothing of the stored-up knowledge and experience of the past and present generations of Negroes in their ancestral lands, and conclude there is no such store of knowledge and experience. They readily accept the assumption that Negroes have never been anything but slaves and that they never had a glorious past as other fallen peoples like the Greeks and Persians have. And this despite the mass of collected testimony in the works of Barth, Schweinfurth, Mary Kingsley, Lady Lugard, Morel, Ludolphus, Blyden, Ellis, Ratzel, Kidd, Es-Saadi, Casely Hayford, and a host of others, Negro and white.

A large part of the blame for this deplorable condition must be put upon the Negro colleges like Howard, Fisk, Livingstone and Lincoln in the United States, and Codrington, Harrison and the Mico in the West Indies. These are the institutions in which our cultural ideals and educational systems are fashioned for the shaping of the minds of the future generations of Negroes. It cannot be expected that it shall begin with the common schools; for, in spite of logic, educational ideas and ideals spread from above downwards. If we are ever to enter into the confraternity of colored peoples, it should seem the duty of our Negro colleges to drop their silly smatterings of "little Latin and less Greek" and establish modern courses in Hausa and Arabic, for these are the living languages of millions of our brethren in modern Africa. Courses in Negro History and the culture of West African peoples, at least, should be given in every college that claims to be an institution of learning for Negroes. Surely an institution of learning for Negroes should not fail to be

also an institution of Negro learning.

Up to the present, the only Negro college which has even planned such courses is the Baptist Seminary and College at Lynchburg, Virginia, which, quite fittingly, is "owned and controlled" entirely by Negroes and has a Negro president

responsible to a Negro board of trustees. THE NEW NEGRO would be glad to hear of others and would willingly extend its aid to any college desirous of getting in line with the modern thought of Negroes. Until such steps are taken the Negro college must bear the burden of this open shame.

America's Backward Race

WHAT is a backward race? According to the publicists of Japan, Germany, England and America, the term must be applied to any race which, surrounded by civilization and culture, falls behind other races in physical, moral and intellectual efficiency. An extreme example would be that of a people living under the government of a superior group and surrounded by all the agencies or social improvement which are open to them on equal terms with the "most favored" group, and which, in spite of all this, degenerates physically, socially and mentally. Such an example is now furnished in our country by the "poor whites" of the southern states, according to a report of the U. S. Bureau of Education recently completed by Dr. Harold W. Foght and summarized in the *New York Times* of August 10th.

"These people," says the summary, "are homogeneous. They are all English-speaking and of Anglo-Saxon and Huguenot origin. In the main they are of good blood."

But the goodness of their blood—contrary to those theories of race which have been so brilliantly expounded by the Herren Treitschke, Nietzsche and von Bernhardt, the British imperialists and the *New York Times*—has not been able to keep them out of the class of those whom Rudyard Kipling describes as

"Silent, sullen peoples;
Half-devil and half-child"

for we are told that:

"The greatest hindrance to progress and industrial efficiency among [them]... is the large amount of illiteracy which is the heritage of their life in remote sections."

This fact evidently pricked the racial pride of the great southern daily, which proceeds to tell us in the very next sentence: "It is well to emphasize, on the other hand, that the average mill family should not be considered inferior to other people."

Emphasizing what "should not be" has long been a peculiar form of logic possessed exclusively by the *Times*. In this instance it occurred to the editorial "mind" that it had based the inferiority of the Negro on that same identical fact! Chickens of argument will now and then come home to the editorial roost, and one must be prepared to shoo them away "on the other hand."

We Negroes, who have lived in the south, have long been aware of the ignorance and illiteracy of the great majority of our white southern people, and we are glad that the U. S. Bureau of Education via Dr. Foght and the *Times* are bringing it to the attention of the world at large; because it helps to furnish an explanation of some of the things that are done to us in the south. While the newspapers have been "spoofing" us about ignorant and illiterate foreigners" we knew very well that Massachusetts, New York, Pennsylvania, and the other states in which large numbers of European immigrants reside, are the ones that lead the nation in wealth, culture and intelligence; while those parts in which the undiluted Anglo-Saxon languishes in his native wilds, are most backward in brains, brawn and business. Here dwell the modern Jukes who affect to look down on "hunkies", "dagoes", sheenies" and "niggers."

These hill-billies, red-necks, and crackers constitute "the white man's burden" in America. Their illiteracy, as revealed in the official records of the late war, is appalling. The murder rate among them is 22 times as high as that of the British Isles. In the mountains of West Virginia they shoot down one another in church. In Georgia and Tennessee they roast women and rip out their unborn children, use charred fingers as souvenirs and play foot-ball with severed human heads. Surely, here is a great opportunity for the use of those Christian missionaries whom we are wasting on China,

India, and Africa—an opportunity that should commend itself to Miss Ellen C. Parsons and the Central Committee for the United Study of Missions, Dr. Cornelius H. Patton of the Missionary Education Movement, Dr. Robert Hamill Nassau, and the various missionary bodies whose business is the development of backward races.

Truly has it been said that he who would keep another in a ditch must stay in the ditch to hold him there. The main business of the south, since slavery, has been that of keeping the Negro "in his place" even though God had appointed him to that place, and God stood in no need of help. The result, however, has not been assuring. While the Negro in the south has gone ahead in giant strides, the Anglo-Saxon has continued to degenerate. It

reminds one forcibly of Goldsmith's story of the dog who,

"——to gain his private ends
Went mad and bit the man.

.....
But soon a wonder came to light
That showed the rogues they lied;
The man recovered of the bite——
The dog it was that died."

The situation in the south calls for federal aid in education. But such aid would necessarily include the Negroes of the south. Perhaps the south would rather rot than accept any benefit in which the Negro shared. The question would then arise, whether the nation could afford to let the white south drag it down. But that is for the nation to answer.

John Bull's Judge Lynch

The Society of Peoples of African Origin, at Lincoln House, High Holborn, London, W. C. issued an interesting circular, which refers particularly to the racial riots in England, and from which we cull the following:

If Germany Knows.

During the war responsible British Ministers said that in the interests of the Natives themselves it was unthinkable that the captured German Colonies should be returned to them because of the cruelties practised by the Germans, because of their lack of sympathy with black races. We have protested—and quite rightly—against the return of the Colonies to Germany. But were we deluded when we protested? If Germany knows what is happening in free England how she must be laughing!

And America, Too!

Dozens of Englishmen and women have not hesitated to speak out concerning the lynching in America of black men and women by mobs of white people. Their indignation was too obvious to have been spurious. Now, scarcely a week passes without its black record of violence and of lynching, and we are wondering what America thinks of Britain and the British people.

Black Men and White Women.

It is said that the trouble arises out of the association of white women with black men, that

white men resent the familiarity and show their resentment by organised lawlessness. What is the basic fact? The one and only thing that prevents the lives of colored men in this country from being a deadly monotonous hell is the sympathy of British women. Is it believed that there is necessarily anything immoral in the intercourse between men of color and British women? There is not. But if there were, would that be enough to justify these outbreaks of violence? We do not think so. More we are of the opinion that, if the statement is true that in Liverpool the police warned Negroes to remain in their homes and not to venture out, then the police showed a lamentable weakness. What it amounted to was this: "We (the police) the supposed guardians of law and order, are not able to protect you black men, and if you come out of your houses we shall not be able to guard you against violence." The warning was a concession to the mob it was a capitulation to the spirits who were carrying on lawlessness abroad, it was a betrayal of the guardianship of his Majesty's colored subjects. What was required was firmness in dealing with this manifestation of intolerance; what the black man got was weakness.

We Are Not Afraid.

The members of our race ask only for equality of treatment and of opportunity. If there is to be a fight we do not shirk it. We do not suppose that any of us would object very strongly if the

odds were even three to one. But when, as happened in Cardiff, the odds are 3,000 to 30, or 100 to 1, well, we have to ask if this is a sample of British pluck, of British justice, of playing the game?

We Are British.

We are British subjects: we want the British people to help us to be proud of that fact. Britain could not long rule 400,000,000 people, even with the help of machine guns, aeroplanes, and poison gas, if all these people made a determined effort to free themselves. Be sure that Britain has foes enough who would only welcome such internal dissension and turn it to their own profit. Unfortunately, it is only some of the British who are Imperial; our experience of this country has been that the average Britisher knows nothing about the Empire, and cares less. But it is time for him to be taught that Empires are not cemented by race prejudice, by intolerance, by mob rule, but rather that these are signs of decadence, and are leading along the way that Rome went, and Portugal and Spain—and Germany.

Why Are They Silent?

This is a Christian country—at least we think

it is,, since it sends missionaries to Africa and elsewhere to make Christians of the heathen—but we have not heard that from any pulpit any minister or clergyman has preached a sermon denouncing these riots. Certainly no report of one has reached us.

There are Missionary Societies which see to our souls in the "benighted" lands beyond the seas. We are wondering whether any of them would like to take care of our bodies in England and to keep them out of the clutches of the earthly devils.

There are, we believe, societies and organizations which have to do with Africa and the West Indies. Perhaps some of them have written to the Government about these riots, or perhaps they have been meeting privately with a view to taking concerted action in the matter. If so, no doubt the result of their deliberation will appear in due course.

Meanwhile, there will be more of these riots, and we are forced to wonder whether the African (or the nEGRO—we spell it with a common n so as to be in the fashion) has any friends in Britain. And we are coming to the conclusion that we have to help ourselves and work out our own salvation.

The Situation In India

The "Leader" of Allahabad, India, in its issue of May 11, 1919, published the following letter of Sir Rabindranath Tagore, the great Hindu Poet, winner of the Nobel Prize in 1915.

Dear Friend, Most of the Anglo-Indian papers are crying for more blood. They are sure that some mischief-makers are behind the present disturbances. Certainly they are. But who are they? Serious disturbances have taken place in all three countries where the British have their sway—Ireland, Egypt and India respectively, containing three different peoples widely different in their civilization, temperament and tradition. Is it unthinkable that the mischief-maker may be lurking somewhere in the common element which they all have, namely, the one people which governs them? It is not in the system of government or the law, but in the men entrusted with the carrying on of the Government—the men who have not the imagination or sympathy truly to know the people whom they rule,

the men who imagine that it is their material power which carries its own permanence in itself and that, therefore, the eternal truths of human nature and moral providence can be ignored in its favor. It is evident that these people, in their blind pride, will go on seeking the source of mischief outside themselves, and easily succeed in catching some stray dog to give it a bad name and hang it. This will only prolong their period of harboring the mischief in their own person and driving it deeper into their own constitution. It is the same kind of ignorance of the eternal laws which primitive peoples show when they hunt for some so-called witch to whom they ascribe the cause of their illness while carrying the disease germ in their own blood. It is quite easy for them to torture and burn the witch, and dance the devil dance with proper ceremony, but the disease will continue and they will have to make costly provisions for more burning of witches and more orgies of frightfulness.

A Prophetic "Voice"

The Cause of The Negro's New Attitude Toward Race Riots.

THE following editorial appeared in the first issue of "The Voice" on July 4th 1917. It is reprinted here because, in the genesis of the new spirit, "The Voice" was both pioneer and prophet. At that time no other Negro paper ventured to say what "The Voice" then said, and many of them, (including some which at that time condemned our attitude of "fighting back" and are now anxious to take the lead in fostering that attitude) condemned it at the time. Truly, "Time hath, my lord, a wallet at his back"!

Mr. Hubert H. Harrison, who edited "The Voice" is at present joint-editor, with Mr. Bernier, of The New Negro.

THE EAST ST. LOUIS HORROR

This nation is now at war to make the world "safe for democracy," but the Negro's contention in the court of public opinion is that until the nation itself is made safe for twelve million of its subjects, the Negro, at least, will refuse to believe in the democratic assertions of the country. The East St. Louis pogrom gives point to this contention. Here, on the eve of the celebration of the National birthday of freedom and equality, the white people who are denouncing the Germans as Huns and barbarians, break loose in an orgy of unprovoked and villainous barbarism which the Germans or any other civilized people have never equalled.

How can America hold up its hands in hypocritical horror at foreign barbarism while the red blood of the Negro is clinging to those hands? So long as the President and Congress of the United States remain dumb in the presence of barbarities in their own land which would tip their tongues with righteous indignation if they had been done in Belgium, Ireland or Galicia?

And what are the Negroes to do? Are they expected to re-echo with enthusiasm the patriotic protestations of the boot-licking leaders whose pockets and positions testify to the power of the white man's gold? Let there be no mistake. Whatever the Negroes may be expected by law to do and say, the resentment in their hearts will not down. Unbeknown to the white people of this land a tem-

per is being developed among Negroes with which the American people will have to reckon.

At the present moment it takes this form: If white men are to kill unoffending Negroes, Negroes must kill white men in defense of their lives and property. This is the lesson of the East St. Louis Massacre.

The press reports declare that, "the troops who were sent on duty during the most serious disturbances were ordered not to shoot." The civil and military authorities are evidently winking at the work of the mobs—horrible as that was—and the Negroes of the city need not look to them for protection. They must protect themselves. And even the United States Supreme Court concedes them this right.

There is, in addition, a method of retaliation which we urge upon them. It is one which will hit those white men who have the power to prevent lawlessness just where they will feel it most—in the place where they keep their consciences: the pocket-book. Let every Negro in East St. Louis and the other cities where race rioting occurs draw his money from the savings-bank. The only part of the news with which we are well pleased is that which states that the property loss is already estimated at a million and a half dollars.

Another reassuring feature is the one suppressed in most of the news despatches. We refer to the evidence that the East St. Louis Negroes organized themselves during the riots and fought back under some kind of leadership. We Negroes will never know, perhaps, how many whites were killed by our enraged brothers in St. Louis. It isn't the news-policy of the white newspapers (whether friendly or unfriendly) to spread such news broadcast. It might teach Negroes too much. But we hope for the best.

The occurrences should serve to enlarge rapidly the membership of The Liberty League of Negro-Americans which was organized to take practical steps to help our people all over the land in the protection of their lives and liberties. On this point we shall have some timely and interesting observations in our next issue.

Britain In India

Sayid Muhammad Berghash.

THE international control of news to-day is in the hands of England's imperial Englishmen. How they can use this control to create current myths has been amply demonstrated during the World War. Now that the war is over, that control continues. This appears most strikingly in the case of India, whose 300,000,000 inhabitants are politically the serfs of the British Empire. Britain's international arm reaches out as far as France, Switzerland and the United States and gathers in for prison and transportation those Hindu exiles who have dared to tell the world the awful facts of Britain's bloody rule in India. Native newspapers are taken out from the mails so that they may not get out of India, and American books and pamphlets written by public men like Roosevelt and Bryan and touching on the condition of India's peoples are taken out of American mail-bags and confiscated, so that they may not get to that six per cent of the population whom Britain has taught to read.

In spite of these strictly British tactics, however, some facts now and then escape to us. For instance, we learn from the *Daily Herald* of London that Sir Rabindranath Tagore has resigned his knighthood as a protest against the awful orgy of brutality in which the British government of India is now indulging against a people whom they disarmed long ago. From the British Propaganda Service in the United States we learn some facts about the new budget for India which help to raise the curtain of secrecy still further. Bear in mind that Britain takes from India in taxes from 2 to 5 hundred millions of dollars every year; that India's people have so little to eat that, according to British official reports, more than 5 millions of them died of starvation in 1918; that, whereas in the territory of the Gaekwar of Baroda, an Enlightened ruler of an Indian "native state," 85 per cent. of the population can read and write, in British India 94 per cent are illiterate after a hundred and sixty years of British rule. Then consider the figures of this budget. It allots 206 millions for the military machine that holds India by the throat; 121 millions for the railways owned by British capitalists and operated by the government for them; 2 millions and a half for agriculture and

irrigation; four-fifths of a million for education—and nothing for Indian industries! Thus out of the taxes wrung from the starving ryots 40 per cent. (four times the amount spent by Japan on her army and navy) is taken for the upkeep of an army in which no Indian is permitted to command even a regiment of infantry. Thousands of English troops are trained in India, and India is obliged to pay for their passage, and all military stores must be purchased in England.

Small wonder that the natives revolt. The Viceroy of India has officially declared that open rebellion exists and half of India's vast territory is under martial law. The all-India Congress has been insidiously suppressed; the Swadeshi Movement which was breaking down the walls of caste, race and sect, and drawing the Indians together in the work of self-regeneration has been outlawed; and the English in India, by their own declarations, are ruling by sheer brute force. During the past three months, Delhi, Lucknow and other Indian cities have been raided (in the native quarters) by huge bombing aeroplanes, and every barbarity which the British and American press denounced when done by Germany in time of war, has been perpetrated on these unarmed Hindus in time of peace.

The Rowlatt Bills have been enacted into law. According to this new law, a copy of Edmund Burke's speeches on the trial of Warren Hastings, found on the person of a young Hindu student has sufficed to send him to the Andaman Islands for 12 years! The law expressly provides that the accused shall neither be represented by counsel nor have the right to be confronted with his alleged accusers. He may be arrested on one charge and tried on another. And no native paper may publish the proceedings on pain of instant suppression.

It is expressly announced in Bengal that "not to be in favor of the government is as much a crime as being opposed to it"—and this pure negation may be punished by a term in jail.

The result of all this is that Rebellion stalk stealthily through the length and breadth of British India. In the north secret missions have been despatched to Russia while it is rumored that in the south and east communications have been opened

up with Japan through the medium of hundreds of Japanese commercial travellers who flocked to India during the war period to sell Japanese goods. The fact that the number of these drummers has shrunk considerably during the past four months suggests that it was this "spectre" which forced the British at the Peace Congress to grant Shantung to Japan which thereupon withdrew its "commercial agents" from British India.

But the most significant result of all is the consolidation of all the Indian patriotic parties. There are now no moderates, conservatives and liberals; **there are only patriots and traitors.** So far, the latter are restricted to the Rajahs and their circles, the decorated decoys. There is also noticeable a consolidation of anti-British and anti-European sentiment all over Asia, from Persia to Peking.

The West African Woman, I.

ITAMBO ASONG *

I HAVE been told that anyone writing in the Western world about Africa has to contend against deeply implanted beliefs and prejudices. Not only white Westerners, but black ones also seem to think that Africa is a land of jungles and swamps and that African "natives" wear rings in their noses and cook and eat each other. The source of these notions it is not easy for an outsider to trace; for during the past year/I have diligently examined the books on Africa that are to be had in America; and in not one of them—from Starr's "Liberia" to Ellis's "Negro Culture"—can I find the roots of such misinformation.

Yet these misconceptions hurt both the African and the Western Negro, effectively preventing that active goodwill and mutual help which grows out of mutual understanding of each other. Therefore, since educated leaders of Negro Americans thought seem neither to know Africa and Africans, nor to be taking any steps toward such mutual understanding, the duty of leading off devolves upon the African Negro himself. If the mountain will not come to Mahomet, Mahomet must go to the mountain.

The position of its women being a fair index to the culture of a people, some information relative to the Negro women of West Africa may serve as the starting point of the circle of sympathy in which the Negro in Africa and the Negro in the western world must meet if they are to help

each other in the days to come.

I have selected the women of the Ekoi people of Nigeria because their condition fairly represents that of the women of the various tribes between the Gambia and the Calabar coast.

European writers generally assume that where polygamy exists women are mere serfs. However this may be elsewhere, it is not so in Nigeria. There a man's first wife is the head of the house. The younger wives obey her as such, and they generally get on peacefully together. If the husband is well-off the wives have separate apartments or houses which are generally grouped around that of the husband. The first wife, far from objecting to her husband's marrying other wives, insists on his doing so, because it lightens her household duties, some of which she can delegate to the others. In many cases, wives bring their husbands before the Native Court on charges of cruelty for refusing to get other wives. A woman's Rights Movement would be unthinkable in Nigeria, because woman's rights are so strictly guarded by the native law that it is not unusual for a woman to summon her husband before the court for having made use of some of her property (perhaps a pot or a pan) without her permission.

By native custom, a man who wishes to marry an Ekoi maiden, must first render service to her people, as Jacob did for Rachel and Leah. This is generally for the first wife, although it is often done for the later ones also. During that time he helps to clear the bush for the next season's farms and does such other work as may be required of him. All the marriage arrangements are made with the parents of the girl, and their consent and promise constitute the actual engagement.

An engaged girl of free-born well-to-do par-

* Mr. Asong is a native schoolmaster in the Oban district of Northern Nigeria. His education was received in the German territory of the Cameroons, altho he has been a British subject for many years. He will come to the United States for the first time next year to study the school system of the south.

ents spends the time between her engagement and marriage in the Fating House, an institution similar to that of the Gree-Gree Bush of the Gold Coast, where the future wife is trained for the duties of motherhood and household management. When she leaves the Fating House it is to become the mistress of her own establishment.

When a child is born the system of polygamy affords protection to the mother according to native custom which frees her from marital duties for a period which ranges from two to three years. This insures that there are no sickly bottle-fed babies among them. The child gets the full care of the mother during the period when it needs it most and grows up strong and sturdy, while the mother avoids the strain of too frequent child-bearing. This oddly enough, is the main reason why they can rear large families of healthy children. A eugenic movement could hardly develop in West Africa, because the people have practiced eugenics for thousands of years and stand in no need of advice from the developed decadence of Christian countries, where a falling birth-rate sounds its knell of doom over the closing coffin-lid of the white man's civilization.

Another advantage of African polygamy is the absence of the surplus woman, and, consequently, of "the social evil" of western countries. Here we have no "eternal high priest of humanity slain for the sins of the people." The prostitute in Africa exists only in the coast regions where the African tribal system has been disrupted and supplanted by the invading capitalistic system of white christian civilization. Even the missionaries admit this.

The division of work between the sexes has been clearly laid down from time immemorial and neither would dream of encroaching upon that of the other. The chief occupations are: hunting, for men, and farm work, for the women. It is also the men's duty to cut bush in December and January for the new farms, and help the women to plant yams and plantains. All weeding is done on a community basis by the women. A similar division of work obtains in house-building. The men cut the timber, and, by community labor, fix the posts and wooden pillars into the earth and bind them with wattle. They also make the roof and thatch it; while the women are the plasterers and finishers.

The women have their own club-organizations

and native secret societies like the Ikkpai club and that known as the Ekkpa in which the rites of Nimm are performed. But the clearest indication of the equality of women in Nigeria is the fact that God is conceived as two persons: Obassi Osaw, the male God of the sky and Obassi Nsi, the female god of the earth, vegetation and fertility. To the simple pagan of Nigeria, a god, who is entirely male, implies the subjection of women in the social life of a people.

THE WORLD THIS MONTH

(Continued from Page 2.)

paper *The Official Bulletin* for Saturday, June 29th, 1918. We have merely substituted "Bolshevik" for "German"—as every body does these days. The column from which we quote is headed: "Colored Newspaper Editors Reaffirm Loyalty To Country." How can we benighted black people be decently impressed with the superior sapience of our white editors when they show such dense ignorance, such lack of intellectual power as their explanations of Negro unrest reveal? We should be glad to worship at their shrine of superiority; but our wider knowledge—and a sense of humor—forbid.

BLACK MEN'S WHITE WIVES.

The circular of the Australian Government warning white women not to marry Afghans and Pathans follows similar warnings which have appeared in this paper from time to time. The association of white women with coloured men is to normal healthy people unthinkable. In London, one frequently sees white women in the company of coloured men in public places, clearly conscious of the "romance," obviously unconscious of the incongruity. To paraphrase Kipling's lines, one might say, "For black is black and white is white, and never the twain shall meet"; for indeed race, religion, custom, law, and morals, alike are allied against the union. Many a white girl has married a colored man to her cost, in this country, to find herself presently deserted without any remedy or any rights in her husband's lands—except the right of being a wife with several others, outcast, scorned, and despised by them all. English girls, be warned.—John Bull, 1913.

✓ POEMS FOR THE PEOPLE

"Man Shall Not Live by Bread Alone."

✓ THE VILLAGE LYNCH-SMITH

(With apologies to Longfellow)

Andrea Razafkeriefo.

Under a spreading chestnut-tree
 A red-eyed cracker stands
 (A champion of democracy)
 A rope is in his hands
 And a veteran warrior is he
 Of southern Ku Klux Klans.

His head is hammer-shaped and long
 And brainless as a pan
 His brow is wet with moon-shine sweat
 He loves to "rush the can"
 And boast that common decency
 He owes no colored man.

Week in, week out, from morn till night
 You can hear him madly blow
 Against social equality;
 Yet he will slyly go
 And hound some helpless colored girl
 When the evening sun is low.

He goes on Sunday to the church
 And makes a lot of noise
 Proclaiming christianity—
 Yea, you can hear his voice
 Singing in the village choir
 And it makes his wife rejoice.

It sounds to her like her father's voice
 Coaxing a pair o' dice
 She needs must think of him or the more
 How in the jail he lies,
 And with her powder puff she wipes
 The eye-balls from her eyes.

Raping, hanging and burning
 Onward through life he goes;
 Each morning sees some crime begun
 Each evening sees it close;
 Hatred attempted, hatred done
 Has earned a night's repose.

Thanks, thanks to thee, my cracker friend
 For the lesson thou hast taught
 And it is this: your southern pride
 Means absolutely naught—
 Unless it means illiteracy
 And the evils you have wrought.

HYPOCRITES' HALL

SIXTY YEARS AFTER.

A selection from The Biglow Papers, by

James Russell Lowell.

I du believe in Freedom's cause
 Ez fur away ez Payris is;
 I love to see her stick her claws
 In them infarnal Phayrisees;
 It's wal enought agin a King
 To dror resolves an' triggers,—
 But libbaty's a kind o' thing
 Thet don't agree with niggers.

I du believe the people want
 A tax on teas an' coffees,
 Thet nothin' aint extravygunt,—
 Purvidin' I'm in office;
 Fer I hev loved my country sence
 My eye-teeth filled their sockets,
 An' Uncle Sam I reverence,
 Partic'larly his pockets.

I du believe it's wise an' good
 To sen' out furrin missions,
 Thet is, on sartin understood
 An' orthydoz conditions:—
 I mean nine thousan' dolls. per ann.
 Nine thousan' more fer outfit,
 An' me to recommend a man
 The place 'ould jest about fit.

I du believe in bein' this
 Or thet, ez it may happen
 One way or t' other hendiest is
 To ketch the people nappin';
 It aint by princeples nor men
 My preudunt course is steadied,—
 I scent which pays the best, an' then
 Go into it bald-headed.

In short, I firmly du believe
 In Humbug generally,
 Fer it's a thing thet I perceive
 To hev a solid vally;
 This heth my faithful shepherd ben,
 In pasturs sweet heth led me,
 An' this 'll keep the people green
 To feed ez they hev fed me.

TO A NEGRO BELLE

Adolf Wolff.

[The author of the following is a white man, a brilliant Belgian of the New School. He has done remarkable work as poet, painter and sculptor—Ed)

You make me dream of distant tropic climes,
Luxurious vegetation, nights serene
By burning passion made tempestuous,
The witching, scent of rare exotic flowers
That soothe and render sweetly languorous;
Of music soft and weird whose savage rhythm
Compels each fibre of the frame to dance.

I see you as the princess of an isle
Whose jungles are replete with beasts of prey.
And whose vast forest ever are alive
With cries and frolickings of birds and beasts;
Whose villages of bamboo huts are full
Of dusky-hued and happy naked people.

Your simple-hearted subjects pay you homage;
Prostrated in the dust, they weirdly chant
Your praises,—even, as in my own way,
I sing your praises, sweet exotic princess.
Oh, let me enter your enchanted realm,
And make of me your happy humble slave.

SONNET TO A SICK FRIEND.

Hubert Harrison

If one should learn that all his early hope
Were doomed to wither and to fade away
Ere it had blossomed in the light of day,
He would be anguished—would he not?—and grope
For some strong hand to lead him up the slope
Of Tribulation's mount; and fondly pray
The gods to grant him but one kindly ray
Of sweet celestial comfort. Such a hope
I cherished for your sake, and if to-night
Some dim foreboding brings my soul unrest—
I am too weak to trust the Larger Light
And put the temper of my faith to test:
For things that nearest to our hearts do lie
Gather an added dearness when they die.

"DEMOCRACY"

Andrea Razafkeriefo.

There is one place where I can truthfully
Say that I've seen, at home, Democracy;
Where races, mingling, did not take it hard—
And that was—in an out-of-town graveyard.

GOD'S OWN.

Andrea Razafkeriefo

Lord, these are thine, of whom no man can say
They faltered in the nation's hour of need;
Whose noble hearts are just as true today.
As when for Freedom this land first did bleed;
Who have prevailed in spite of endless wrongs;
And taught the world forgiveness was divine,
Who bore the chastening rods with hopeful songs—
Yea, Lord, these lowly, dusky folk are thine.

ANIMA ANCEPS

Andrea Razafkeriefo

Take all the pain the world has known,
Its bitterness and care,
Then add to it that of your own—
You'll have the Negro's share.

Take all the light from out the sun,
Each little ray apart;
The streamlet's laugh, the bird's sweet song—
You'll have the Negro's heart.

HOUSEHOLD HINTS

Andrea Razafkeriefo

Sweep out your house, America!
There's "sham" upon the floor;
Your curtains, chairs and parlor-rugs
Are stained with black men's gore.
Do send them to the cleaners' place
Around on "Justice" street:
They will return as good as new—
And that would be a treat!

Stock up your shelves, America!
There's nothing in the house;
You haven't bought "Love-food" enough
To feed a hungry mouse.
The ice-box and the window sills
Could surely stand a bath;
They're caked with dirty prejudice,
With "lynching-grease" and wrath.

Re-paint your porch, America!
For it's in awful shape;
Too many feet have trampled it
With "Jim-Crow shoes" and rape.
Behold your yard, America!
It's heaped with black men's bones;
And—last of all—your house is glass:
Beware of throwing stones.

IN THE MELTING POT

IN the city of Washington, almost lost in the cloistered seclusion of old Howard, there is a young and promising professor, Alain Leroy Locke, by name. Harvard, Oxford, and the University of Pennsylvania have helped to shape his genius. Although not much over thirty, he stands upon the heights, side by side with Ernest Just and Kelly Miller, carrying his wealth of learning with becoming modesty. But opportunity beckons to him, although he sees her not. Three years ago Professor Locke projected "a syllabus of an extension course of lectures on Race Contacts And Inter-Racial Relations." The five lectures were entitled: I. The Theoretical and Scientific Conception of Race. II. The Political and Practical Conception of Race. III. The Phenomena and Laws of Race Contacts. IV. Modern Race Creeds and Their Fallacies. V. Racial Progress and Race Adjustment. They swept the whole circle of the social sciences in a competent and scholarly way. Sociology, economics, "political science," ethnology, biology and social psychology—all came under contribution and yielded up their treasures under his magic touch. The Taster has often wondered whether indolence was one of Professor Locke's gifts; but after several visits, the burden of academic and other duties under which he labored effectively disposed of that suspicion. Yet the truth remains that Professor Locke can give to the world A BOOK which would not only shed lustre on his name, but would be a much-needed Gift of Enlightenment to America and the Negro race. There never was a time when both were in such dire need of such a book. Whether the authorities of Howard University would give a year's leave of absence for the writing of such a book, the Taster, of course, does not know. But if Professor Locke fails to write that book he will have disappointed the friends of his genius.

ONE of the most surprising traits of the American Negro is the ease with which he becomes grateful. Load him with shackles, crush him with insults; then give him a kind word, and all his sufferings are forgotten: the one faint favor performs

his soul. It reminds one of Oscar Wilde's celebrated witticism: "The virtues of the poor are conceded, and are much to be regretted." Here is our old friend, the New York World, with a record in its news-columns as black as that of any other Democratic paper, for damning the Negro race by skilful manipulation of head-lines. (The Taster has preserved its record in his clipping-collection running back for twenty years.) In the same summer season when the New York Sun, having nothing better to do, ran a column-long article on "Our Negro Settlements," in which it headlined Negro Harlem as "A Well-To-Do Harlem Colony of Pullman Porters," the World "played-up" the case of ten-year-old Marie Smith whose dead body was found in the Dead Lake woods in Asbury Park, N. J., in a 3-column news article with lurid "illustrations". "Thomas Williams, the big Negro accused of the outrage" was the one slated for mob-violence at that time, and the World certainly assisted in fine style. (This was in its issue of Nov. 15th 1910.) But when the real culprit was found a few days later to be a white German degenerate, the World set it down in three inches of space on the inside. This called out editorial denunciation from even the "Amsterdam News"—which means much in New York. Now we have the World backing us up for not being "too proud to fight" in Washington and Chicago. And, naturally, we feel grateful.

THE World's quarrel with Dr. Wilson and his party grew out of the fact that the financial interests represented by it and by certain other northern papers were scurvily treated by that political group and the "crackers" were fattened at the expense of these northern business men. Hence the cry of "sectionalism unmasked," in which cry we add our voices to the World's. But an old priest once warned the Taster, "Quicquid id est, timeo Danaos et dona ferentes" which being translated means that not everything given to you is entitled to gratitude. And we cannot help recalling that, when the World saw that it had gone too far in "cracking us up," it covertly changed its tune and deftly and delicately denounced our advocates of "force without stint." 'Tis a mad world, my masters!

THE FRUITS OF CIVILIZATION

A COMPARISON.

The serious doubts in the minds of many of the most thoughtful leaders in West Africa as to the so-called "benefits" of civilization, and the suitability of the European social system to their people, find support in the following notes by the well known publicist Mr. Arnold White, which appeared in the "Referee."

WEST HAM AND WEST AFRICA.

West Ham and other similar communities throughout Britain are being drugged. They are not being cured. Whither shall we look for a remedy? The benighted tribes in the centre of Darkest Africa are better off than the men and women of West Ham. I speak not of the places where the sale of gin, chapel membership, and the principles of Limehouse are taught to coloured men who wear trousers and swagger in top-hats. West Ham should be compared with a primitive community nurtured under the fierce laws of Nature until it has learned the secret of perpetuating an efficient race. Last year London gave nearly five million pounds in voluntary gifts to charities. After the gifts were distributed, West Ham finds herself worse off than before she received her share. How does Central Africa manage to avoid the problem of West Ham?

Asking for alms and obtaining them is the means of existence of the least worthy among the poverty-stricken British. Those who are too proud to ask for alms perish unless Good Samaritans track them down and save them before they reach their last gasp. In the Bayaka tribe in Central Africa a person who asks for alms becomes ipso facto the slave of the man to whom he addresses his request. Criminals are there sold as slaves to a strange tribe. In Central Africa, cadgers and criminals, instead of being a burden to the efficient, law-abiding, and productive population, are sold, and the proceeds of the sale devoted to the compensation of their victims. According to Mr. E. Torday, who is about to publish a book on his travels in Central Africa, the criminals of Manyema are prohibited from transmitting their instincts to posterity. And whereas primary education in Britain is subject to Socialistic and academic influences of a kind that, however interesting, are useless

to English boys and girls in their future careers, the little boys and girls of Central Africa are initiated in knowledge the true purpose of which is to aid them in the fulfilment of their duties as future parents.

Knowledge which is carefully concealed from the young people of West Ham is imparted to ebony youngsters in Central and West Africa. When the girl leaves the "fattening house," or wherever her initiation takes place, she knows how to conduct her life so as to fulfil the expectations of her race. She has learned as a savage how to conduct herself during the quickening of a new life which she may bring into the world. When the infant is born the primitive eugenist of Central Africa permits only the survival of the healthy. Weak or deformed infants are destroyed. No cripples or degenerates are to be seen, and that is why the Central African native is strong, wholesome, and lithe. When a child is born, it is suckled by the mother for three or four years. During the time no other children are born. Between one birth and another the mother recuperates. It is true that small families are the result, but the balance is restored by polygamy. Between the Batetela, the Bayaka or the Manyema people and the people of West Ham the things in common are greater than the things in which they differ. The essentials of life are the same to both. In Central Africa Nature has dictated harshly the prescription of compulsory eugenics. In West Ham Nature has been thwarted. Neither Church nor State has provided a remedy for the living death in which white men who are unemployed builders of British warships face in West Ham the evening and the morning sun.

BOOKS OF THE MONTH

Outside.

Russia In 1919.—Arthur Ransome. Huebsch \$1.50
The most informative and authoritative account of what happened and is happening in Russia that exists in English. Newspapers furnish the facts: this book furnishes the facts.

Ireland's Fight For Freedom—George Creel—Harpers \$2.00

Theodore Roosevelt: A Tribute—William Hard—Mosher, \$1.50.—"One of the most beautiful things in prose." Should be owned by every admirer of this great American.

Hurrah For Sin!—Chas W. Wood—Davis & Co., \$1.00.—A book that shocks.

What Happened to Europe.—Frank A. Vanderlip—Brentano, \$1.25.—A banker "spills the beans" and tells the awful facts that the diplomats and newspapers are hiding.

Decrees And Constitution of Soviet Russia.—The Nation, 25 cts. Absolutely necessary to every one who thinks or talks about Russia.

Inside.

Young India.—Lajpat Rai—Huebsch, \$1.25. A temperate statement of the horrors of British rule in India, by an exiled leader.

From Superman To Man.—J. A. Rogers—The New Negro, \$1.25. The greatest book of information on the Negro's history, status and capabilities in English. Written by a Negro and absolutely reliable.

Complete History Of The Colored Soldiers In The World War.—Sergt Jamieson and Comrades of the Fighting Fifteenth, \$1.00.

OUR LITTLE LIBRARY

[The Editors of THE NEW NEGRO have often been asked to furnish lists of books for general education and also for the study of Negro History and Culture. The following list of 25 books is given as a collective answer to these enquiries. The list is intended only as a firm foundation on the understanding that in knowledge as in other matters first things should come first. We suggest the formation of Study Clubs which may meet every week to take up, one by one, the study of these works. READERS MAY WRITE TO US FOR ADVICE AND ASSISTANCE.]

I. FOR GENERAL EDUCATION.

1. Man's Place In Nature....Thos. Henry Huxley
With Six Lectures to Workingmen.
2. The Childhood of The World....Edward Clodd
3. Modern Science And Modern Thought,
Samuel Laing
4. A History of Modern Science, Arabella Buckley
5. Education.....Herbert Spencer
6. Anthropology.....Edward B. Tylor
7. Mutual Aid.....Prince Peter Kropotkin
8. Elementary Principles of Economics.....Ely
and Wicker
9. Readings In European History...James Harvey
Robinson
10. A Short History of The English People.....
John R. Green
11. Civilization In England.....Buckle
12. Modern Europe (one vol. edition).....Fyfe
13. The Conflict Between Religion and Science...
John Wm. Draper
14. Workers In American History....James O Neal

II. NEGRO HISTORY AND CULTURE

15. African Life And Customs....Edward Wilmot
Blyden
16. White Capital and Coloured Labour.....Sir
Sidney Olivier
17. Negro Culture in West Africa...Geo. W. Ellis
18. Europe in Africa in the Nineteenth Century...
Elizabeth Wormeley Latimer
19. Ethiopia Unbound.....Casely Hayford
(Acca Agrimun)
20. From Superman To Man.....J. A. Rogers
21. The Aftermath of Slavery, Dr. Wm. A. Sinclair
22. The Haytian Revolution.....T. G. Stewart
23. West African Studies.....Mary H. Kingsley
24. A Tropical Dependency, Lady Florence Lugard
25. The Negro And The Nation,.....Hubert H.
Harrison.

A review and summary of one of these books will appear each month in our columns for the benefit of our readers.

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